

as Frauncis Billerbecke

from Constantinople, written to

Dauid Chyrtæns of Germany.

S. P. D.



When at this time I lived at Constantinople, and deliberated with my selfe, of the argument of an Emble to bee sent to you: I supposed that I should shewe vnto you matter not vnpleasant, if I should signifie vnto you, somewhat of the Governours, which are vnder the Turkes Empire: And of such thinges which are doone in Persia: and of other thinges which I sawe heere, or haue receyued of men of singuler credit worthy of memorie.

I thought it superfluous, to write vnto you of the Ecclesiasticall state amongst these people, when as I doe vnderstand by your Oracion, y you haue better intelligence then I, which a Nobleman Communicated with mee: For vnto me it was most acceptable, both for other causes and also forasmuch, as I perswaded euery thing to bee true, which therein is conteyned.

It pleaseth mee to begin with the Emperour himselte, whose name is Amurathes the third, the second sonne of Amurathes Selimus, who is about thyrty yeres olde. He began his Empire with the murder of fve young byethzen, whome

A.i.

he

unge Newes

A descripti-
on of the
Turke.

he strangled. He is off a lowe stature, a great head, grosse eyes and leysie, and in a manner neuer mouing them. His talles and cheekes pulst vp and swelne. A long nose stretched downe to his mouth. A thinne red beard: pale faced for the most part. The rest of his body leysie and fable. He hath the falling sicknesse. It is certaine that his spirites are fable and fearefull, for he dareth not goe on hunting, with the which he is now and then delighted but very seldome: nor to passe ouer *Bosphorus* to his *Darres*, vnlesse the Sea be very calme.

The great
Turke hath
the falling
sicknesse.

The Turke
feareful and
a cowarde.

It is reported that he quaketh euery inche of him, whē he heareth the sounde of Armour and Gunnes, wherevpon it falleth out, that contrary to the custome of his elders, he committeth his warres to his Deputies. They say, that he is ruled by the commaundement of his mother and his wife: these being corrupted with gystes and rewarde, procure the Emperors saueur to many.

Mehemet.

It is said, that he is contented with one wife, which thing, they rather impute to his imbecillitie, then to his temperancie. He hath a sonne whose name is Mehemet, the onely inheritor of so many kingdomes: notwithstanding that he is scarce fourteene yeeres olde, neuertheless it is said that he hath childzen: which thing I would not haue credited, vnlesse it were most manifest, that he was begotten when that his father was scarce fourteene yeeres of age.

The great
Turke drin-
king no
wine.

Amurathes abstaineth from wine, notwithstanding, the souldiers which serued his father *Selimus*, were so vled to wine, that many of them cannot be compelled to abstayne from wine, contrarie to the commaundement of the Lawe maker. This is that Amurathes, and such one he is, that is now worshipped and feared of the most part of the Monarches of the world, who most presumptuously glozpeth in his letters, that he is the onely gouernoz of the world. Sians called *Bassa*, a man excelling bothe in

Sians.

courage

from Constantinople

courage of minde and comelines of body, is Amurathes Vicegerent, and elected his chiefe Councelloz, and named of the Turks, Vezir Asem. He may be called Protouczirms oz chiefe Councelloz. Soliman, when hee was young, gaue him his name Sians, which signifyeth sayre and comely. He is now about 40. yeres of age, by nation an *Hungarian*, he neuer fought battell, nor went a warfare, although he was termed in Greeke, Beglerbegus. There are besides this man Sians, folwe others Veziri Basle which are of his priuie Counsell, of the which, twaine are now here resident: Misach which signifyeth Messias, and Mehemetes, these are bothe by nation *Illyrians*, neyther of them bothe (soz I did inquire) famous in Cheualry oz warfare. The other two, now are in the warres against the Persians, Sinan and Osman, of the which the one is of *Epirus* by nation, who is said to bee of a seemely stature, a leane body, a blacke face, an Eagles nose oz bill, of an angry stomache, and not to be pacified.

The names
of fowre
Bassacs.

Veziri.

I suppose
they be
now called
Slauonians.

Sinan.
Osman

He subuerted *Gulet*, and tooke the kingdome of *Tonis* from the Spanyardes, and commaunded Peter Portas carrierius the President oz Captaine of *Gulet* to be beate to death with cudgells, neere to the Ile *Coregra*, to the infamie and dishonour of the Spanishe nation. Before this time, he warred in *Arabia* prosperously. Hee hath not now so prosperous a wind against the Persians.

The other called Osman Basla, and he is of *Bosnia*: He is now Resident at the broken places called *Caspia porta* with an Army: There is greate emulation betweene these twaine for the obtaining of Glozy.

Osman
Basla

After Veziri Basle, Beglerbegus of *Grecia* is had in great honour, he is called Mehemetes, by nation an *Illyrian*, This man next after the Emperour and hys Vice Sultanus, hath the chiefe place, and therevpon hath this proude name, (which signifyeth the Lorde of Lordes.) The rest of Beglerbegi line in prouinces appointed to them.

Beglerbe-
gus of
Greece.

A.ii.

This

...aunge Newes

Ochialus

This as the chiefe of them, followeth the Emperours Court, that if there be any thing needefull to be done, he executeth it: He is expert in warfare. His Court is more frequented then the other mens of warre. Next vnto him, the Admirall of the Sea is of greate authoritie: whose name is Ochialus, by nation a Calabrian, he is called of the Turke Captaine Bassa, retayning the Itali-call word: these Lieutenantes of the Sea, are called by the *Italians*, Captaines.

Euery Gallie had fixe Ores.

This mans condition is as it was befoze, both homely, base, and seruile. This man in a battaile fought at *Naupact*, or at the Gulfe of *Corinth*, led the left wing of the Turks *Flaue*, and then the *Algeries* were the prosulthaine. At the beginning of the battail against *Malta*, he repressed the men of warre, which bouldly set vpon him, in so much that the *Maltamans* were put to flight notwithstanding recouering their strength, they sette vpon him afresh: who, when he sawe his Armie to giue backe and flye, he saued his life by conueying himselfe away with 40. Gallies. When as *Andreas Auria* a *Genua*, pursued after him very slowly: Neuertheles in a short space he repaired his *Flaue*, and in y next yeere he repelled the violence of our Souldiers, and stayed their enterprise at *Peloponesus*: and the third yeere after that conflict, he and *Sinan Bassa* tooke *Gulets*.

Agalaminzoram.

Two yeeres befoze this time he assayed with his *Flaue* to *Colchis* and there subdued the inhabitants about the Riuer *Phasis*, there he builded a strong Castell in the foresayd Ryuer. In all other points he wrought rather by subtilty, then magnanimity. When he was about 33. yeeres of age, he was made Lieutenant of the *Iamzarorans*. Hee was more comely then any of the rest, and of greater humanitie and entertaynement, of a merry and pleasaunt countenance, but altogether ignorant in marshall affayres, because he was newly aduanced of a more

from Constantinop.

meere Courtier, vnto that Lieutenantship. As it is reported, he is about to marie the Emperours daughter, with whom he is in singular fauour.

This mans name is Abraham: to whom the whole authoritie of the Turke Empire is in a māner committed, all christian mens childzen and such as are at vnder age, are taken frō their parents, except Ochialie, who was brought into the power of the Turke: hee was condemned to the Gallies: notwithstanding he denied the Chyristiā faith, and became a Renolt, and was infected with the superstitions of Mahumet, and by that meanes he was aduanced to such honoures.

The warres betweene the Turkish Emperor and the Persians.



Ow let vs speake of the battell against the Persians and of such other matters as I haue heere noted. In the beginning of the Battell, that I may profoundly rippe vp the matter, Multapha was sent against the Persians, one of the Teziris Bases, a man verie expert in

marshall affayres. Hee first innaded the Georgians of Iberia, who worshipped Christ after the manner of y^e Greekes because that they seemed to fauour the Persians and he oppressed them in such sorte at vnwares, that they tooke frō them the best part of they^r Brouince and Country, with a Cittie, the name whereof is Tiflis, and mozeouer layde a peerely tribute vpon them.

From thence hee innaded Media, at the same time that Humaell king of the Persians dyed. His brother Me-

A.3.

Media.
Humaell
i. Mehe-
metes.
heme-

Strange Newes

hemetes Hodebendi being a lover of peace and tranquillity, and who knewe the strength of the *Othomans*, was desirous to make an ende of that strife, rather by reason and discretion then by warre: and therefore sent his Ambassadors to Mustapha, to conclude a peace, and to take truce: untill that Ambassadors should bee sent to Amurathes to conclude a peace. But Mustapha, a man of an vnquiet spirite, and whom fortune favoured, utterly reiected the mention of any peace. Wherefore the Persians prepared themselves to warre, to reuenge the newe and olde iniuries, committed by Othomannus: They mette together at a Cittie called *Zerua*, by the which name *Media* is now called, they fought a cruel battell, many men killed on bothe parties. Notwithstanding they departed, not knowing who had the victory, sauing that the Brother of y^e king of *Tartaria*, which now raigeth at the *Pere* or Lake, called *Maotis*. This Brother of y^e king of *Tartares*, brought with him 30. thousand horsemen to ayde the Turkes, according to the couenant made betwene them. From thence forth they fought venturously, and doubtfully who shoulde conquer, untill that licence was graunted to the persians, to send Ambassadors for peace. And that Mustapha was called home againe, and an other placed in his stead. The Persians Ambassadors, when they came helther to the Emperours Court to treat of peace, and that they could not agree, then the Turkes demaunded to haue all *Media*, but the Persians stood stoutly therein, and in their owne defence did what they were able to do, and so returned safe home. Which thing was done the last yeere about the *Peneth* of August.

Othomannus.
Media, called Zerua.

Maotis is in the hye Tartaria, bordering vpon Persia

Sinan Basha

Now that they could conclude no peace, they returned to their Armour, and prepared themselves to warre, The Persians euery where spoyle the Countrey, and layd the fieldes wast, they burnt *Granges*, Villages, and Townes they intercepted all manner of victuals, in so much that the

from Constantinople

the Turks were in great distresse, Sinan Bassa, who succeeded Mustapha, being their generall.

The Turkes were so plagued with hunger and pestilence, and specially by the plague, that they were compelled to leane of their proceedings, and deuide theyr Armie. At this present Sinan Bassa, gathereth his Armie againe, and is befoze this Cittie, which is called *Ezeru*: Ezerum This Cittie standeth vpon *Euphrates*. Heere he receiued ayde about the beginning of April. At the same season, Armour, Artillery, and money, were brought by Pontus Euoxinus, to the Cittie *Trapezum*, that they might be sent vnto the Armie. Trapezus.
It deuidenth
Europe fro
Asia.

The other Armie of the Turkes are resident at the Broken wayes, called *Caspia porta*, Osman Bassa being their Lieutenante, the which vnles he bee defended by the benefit of the place: and had receiued ayde from the *Tartars*, he shoulde haue bene in great distresse. The places betweene the Armies are so wasted and spoyled, that neither of them for want of victuall can helpe the other. It is reported that the *Persians*, would gladly haue peace: for hetherto the spoyle hath bene in their prouinces or Countries, for they in especiall laid waste theyr owne Countrey and Territories: that thereby they might repell their enemies. It appeareth also, that it repented the Turks of the beginning of that war.

To omitts other thinges Beglerbegus came at that time from the Cittie *Ezeru* where hee was Lieutenant, and had lost his head, because he was prouoker and proumouer, of that infortunate warre, vnlesse that he had giuen to the wife and mother of the Emperour, two thousand Duckets to speak for him: whose pardon they obtayned of this condition that he shoulde bring into the Emperours Treasury every yere 2000. Duckets. here vpon it is manifest, that both Turks and Persians, were desirous of peace: neuertheless neither of them woulde seeme to giue place to the other. Beglerbeg^s
Sinan.

Straunge Newes

Sinan Bassa is looked for here every day, whom they say shall haue commission from the Emperour to conclude peace with the *Persians*: Some say that hee was called backe againe, as he was in his iourney towards *Constantinople*, because that the *Persians* with whom hee had made truce, had broken their promise: and because that they made a great slaughter of the *Turkes*, besides the Sea called *Mare hyrcanum*: who thought nothing lesse then that the *Persians* would haue transgressed the truce which they made with Sinan Bassa: But I dare not asseuer these of a truth, because it is as yet vncertaine.

The cause why these two people, of one living, and of one superstition doe fight so cruelly, one with the other, is this, (for so they report.) The *Turks* accuse the *Persians*, that they haue neglected to send Ambassadors and rewardes to Amuratha, the lawfull successor of Solimanus and Selimus: according to that covenant and composition which was made before time, betwene Solimanus the Emperour of the *Turkes*, and Thamus the king of the *Persians*. Amurathes interpreted, that intermission of sending rewardes and Ambassadors, as a contemptuous signe of enmity, when it was neuer neglected in the time of Thamus: and for this cause hee invaded his enemies countrey: neither would the *Persians* requyre peace, and therefore it came to hand strypes.

Mustapha

It is certainly believed, that if Mustapha whom I said before, was called from the Armie, had remained still in the Armie, the *Turks* should not haue come into that distress, in the which they are now at this day, because he was most expert in marshal affaires, and had the best knowledge of those Countreies. He was therefore called home to *Constantinople*, because hee was accused that hee did not admitt the Ambassadors of the *Persians*, sent to intreate for peace: and that hee sold all the offices in his Campe for money. Mustapha for his good service was

uncourte

from Constantinople

uncourteously rewarded: wherfore he fearing the threatnings and displeasures of the Emperour, dranke poyson and so dispatched himselfe, being iust foure score yeeres of age. This is that Mustapha, who tooke *Cyprus* from the *Venitians* in our daies, and killed *Bragatinus*, the Gouernour of *Famagusta*, pulled the skinne off his bodie, which thing he did contrary to his promise. He also, what time as *Beglerbegus* was in *Egypt*, pacified the commotions and tumults, which were in *Syria*.

Mustapha.

Hee subdued the *Arabians* which had rebelled. Hee overcame in Battail *Baiazetes*, the sonne of *Solymanus*, who though his father was liuing, made an insurrection against his Brother *Selymus*, and thus he persecuted him, by the commaundement of the Emperour, on such sort, that the wretched captife, lost bothe his life and the kingdome. And thus much we haue heard of *Mustapha*. Now I will declare bræfely what I haue hearde of other matters worthy of remembrance.

The 12. of the Callendes of June, when the Admirall of the Sea departed hence: whose name was *Ochiali*, he went into *Africa*, that he might stay and repress the seditions which were in the kingdome of *Tunes*. The *Moores*, after they had receiued their king, who was the lawfull inheritour, by the meanes of the inhabitants of *Malta*: and who had bene hetherto detayned in *Niapolis*, and in my time he reiected the superstition of *Mahomet*, and imbrased the religion of *Christ*. The *Moores* (I say) for the most part, rebelled against the *Turkes*. After that hee had pacified the sturres and vproares of the kingdome of *Tunes*, it was in his commission that he shold invade the kingdome of *Fees*, the which thing if he bring to passe, as he is purposed, it seemeth that the *Christian* kingdomes shalbe inuironed on euery side, with the *Turkish* Armies. This is a matter moze detestable, that the Princes of the christian common wealth, are the causes

B.

of

Straunge Nēwes

of so much misery : whiles some of them be in such securitie, and so carelesse, that they lye as it were buried in pleasures and idlenes : othersome are occupied in Ciuill wars, vnto their bitter destruction and confusion, neither doe they consider what the common enemy is aboute, or what should be done or prepared against him.



Of the peace concluded betweene King Phillip
and the Turke.

Truce be-
tweene the
Spanyardes
and the
Turkes.



Bout the Callends of May Iohn Marilian of *Mellan*, after he had obtayned here of the Emperour, truce for three yeeres, departed hence to *Venis*, and from thence to goe into *Spayne*. He was here three yeeres intreating for peace, and now at the length obtayned

it, but on such sorte, that neither Christian nor Turke, thinketh it to continue : for both of them applyed themselves to the time, rather then that eyther of them desired any freendshippe of the other. For the Turkes are occupied in the warres against the Persians : and the Spanyardes in Ciuill warres.

Moreouer, the conditions of the truce are such, that whethersoener of them liketh, may breake of without impeachment.

King
Phillip

It is to be lamented, that this most mighty king, is of force to resist the violence of the Turke, and will not
which

from Constantinople

which thing he will not do, because he may more safely invade his owne people : and so suffer the great Turke to rage at his pleasure, and notwithstanding, intreated for peace, and obteyned an vncertaine truce, doubtfull and not to be trusted.

Bothe the publike and pinate state of Christians, beginneth so to sainte, and to decline, and as it were to were so sore sicke, that it is a manifest signe and argument, of some notable and suddaine mutation & chaunge.

Many Christians, euery day seeing the prosperous successe of the Turkes, and hauing their felicity and proceeding in admiration : and contrariwise, persecuing the miseries of the Christians, beginne to reuolte : and receiue the irreligious impietie of Mahumet, denying Mahumet Christes Religion.

Among whom there were of late, three Italian Fryers or Munches, of the which, two of them being apprehended, by the fraude and malicious deuises of the Spaniards, and Italians, dyed miserably. The thyrde, so much as he was an expert, famous, and eloquent Preacher, he gaue himselfe ouer to the blasphemies of Mahumet, and became a Turke. I omitte these thinges, because I knowe that they are greuous vnto you, and lamentable, vnto whom I wish bothe eternall and temporall felicity. Let thys be in steade of a conclusion.

Christians
denying
their faith

Certaine



Straunge Newes

Certaine other newes of the warres betweene the *Turkes* & the *Persians*, dated the 9. of Iuly following, after the former Letters.

Sinan Basse

A Cittie in
Asia against
Constantinople.



Inan Basse, (of whome wee made mention before) returned out of the Campe. which was against the *Persians*, to *Constantinople*, the 6. day of August, as he was returning, there mette him at *Choalcedon* foure Gallies, with principall Captaines, called *Baslaes*.

The next day after his returne, he declared the conclusion of peace, betwene the *Turkes* and the *Persians*, and truce for one yere, with the singuler contentment of the Emperour. The same *Sinan Basse*, brought with him to *Constantinople*, tenne of the cheefe of the *Georgians*, as pledges, least that they should incline at any time to the *Persians*, and alwaies heereafter be subiectes to the *Turks*. The Ambassadour of the former king of *Fees*, was ready euerie day to depart, and very well content, that the *Turke* was about to call home againe *Ochialus*, who was sent to ayde the newe king: after that he vnderstood the newe king of *Fees*, to haue yelded vp to the king of *Spaine*, the Hauen called *Larcaca*, ouer against the Cittie *Arzilla*, the which Hauen is now kept, and defended with a garrison of 600. Souldiers.

There were Letters sent to *Venis* from *Constantinople*, the 19. of August, and deliuered the 15. of September, that there was truce taken betweene the *Persians* and the *Turkes*.

There were Letters witten from *Constantinople*, the
13. of

from Constantinople

13. of Nouember, that there was a most noble and notable Ambassage of the king of Persia, in the way to Constantinople, and almoste there: which signifieth vnto the Turke, that if he would restore the Cittie *Yenna*, and all *Media*, according to the composition made with Sinan Bassa, that then they woulde returne, otherwise they woulde proceede.

They looked daily for the returne of Ochialus from *Fees*

The 9. day of Marche is appointed for the circumcision of the Turkes sonne.

It is concluded at Constantinople, with the Ambassadors of the king of Transylvania, that he should adde to the olde tribute or pension, foure thousande Ducketes more.

Of the Tarters, bordering vppon the Emperour of Muscouia.



He Region where the *Cra-*
ges dwell, enuironeth on the
Southside, the kingdome of
Moscho. The king of these Muscouia.
Tartars, is the vassalle of the Tartars tri-
Turkish Emperour, and payeth butaries to
Tribute to him. the Turke

fighting Souldiers maete for those affaires aboue 40000.
in hys Armie.

There lyeth a wildernes very large of the *Circassians*,
betwene the lymmettes and borders, of this king of *Tar-*
taria, and of the Empire of *Muscouia*, Sauage, and
vntylled, voyde of men, without buildings or woodes,
there appeareth nothing in it, saue onely the earth, grasse,

Strauunge Newes

Tanais it
deuideth
Asia, from
Europe, &
runneth
through
this wylde
wildernes.
Tarters
Casanenses
Duke of
Muscovia
false of his
promise.
Russians
and Tarters
subdued.

and the beauty of the Heauens.

From these superiour Tarters, and Creanes, vntill the borders of Mosconia, an hundred forty and tenne Germane myles, where you may passe ouer Tanais, and Occan, and many other lesser Ryuers.

On the Eastside, border the Tarters, Casanenses, called Astracan, whom the Emperour of Moscho, partly by violence, partly by fauour meanes, haue subdued, and made them subiect to him.

They did inhabite theyr Country or Prouince quietlye certayne yeeres, imioying the Prouilegies of the great Duke, who is yet a liue: vntill that the greate Duke, broake his promise, as hee was wont to doe, and conueying them otherwhere, by little and little sette Deputies ouer them. Notwithstanding in the former tyrannie, the Russians, with the Tarters, were rooted vypp, in so much, that in 50. or 60. Myles, there are neither men, nor any buildings or houses.

Beyond Casan, which standeth on the otherside of Volga, about 500. Myles from Moscho, dwell the Tarters, called Nagii, of whom Tamerlen had his beginning as the Turkes reporte.

Tamerlen a Scythian, innaded Asia, and killed 200000 Turkes, in the yere of Christ 1345.

These were once most mighty, but were destroyed with the like tyranny that the Russians were.

The cause of theyr vtter destruction, rose with this occasion. For as much as they had no certayne Rulers: whom they ought to haue obeyed, they haue no standing mansions or houses, neither any vse of mony, of Corne, or Salt.

They haue Sheepe and Heards, Camells and Horses. The Nobilitie and Gentlemen of that Country, vse theyr Mothers naturall tongue, they are called in Russia Boyaren, with vs Noblemen.

They wauer abroade hether & thether, with their Cattel

from Constantinople

tel, without any certaine manſiō places, neither can they remaine aboue thre dayes in a place, for lacke of pasture.

They habitgion and magnificencie, consisteth in their Chariots, which haue dyuers Celles, or diuers places or Chambers: one for theyr Wines, another for theyr Husbantes, and the third for theyr household stuffe, and to certaine lowse skinnes or ragges.

In the arse of they Cartes, hang two great Lether Bottels, wherein they put Camels milke, Mares milke Cowes Milke, and Ewes Mylk, hand-ouer-head altogether, this they swallow vp greedily vntil they be drunk.

They kil very seldome any Camells, Horses, Dren or Sheepe, vnlesse that they bee diseased, they boyle and seethe the fleshe of such Cattell, as be sicke, or as dye without kylling: and they deuoure it without eyther Breade or salte.

The Robelest men of them, eate vppe the pottage: as for their Seruaunts, they gather the Wine of Camelles and Horses, and of other Cattell, which they account as very daintie. If they lacke this, they must be contented with Fennish and Worish water. Whosoener is the strongest and mightiest among the *Mursians*, hee killeth the weaker scotfræ without any punishment, & taketh away al that he hath, and for this acte he is highly commended.

They haue neither maiestrates, lawes nor iudgments. In the yere of Christ 1563. ther was a *Mursian*, with one eye, whose name was Ismaell, a notable Pigromancer.

They are mervailously delighted with that arte, the cunninger that a man is in that Arte, the more is his estimation. The sayd *Mursa* brought to passe with inchauntments, that he killed all the reste of the *Mursians*, with tempestes and Thunderboltes, whom he could not otherwise ouercome.

When he had killed certaine thousands by this meanes, he supposed, that the rest which was left aline, durst not

B.4.

rebell:

Handwritten signature

Straunge Newes

rebell: which thing befell to him prosperously. Neuer thelesse, after his death, by the same meanes that he entreated others, by the selfe same his children were destroyed.

These Tartars serue the Emperour of Muscouia.

These be those *Tartars*, which being driven by penury, and want of Victualles, doe serue the great Duke of *Moscouia*, with fiftene thousand men, and no more invaded of late *Laonia*.

The Cittie of Moscho burnt 1571

Notwithstanding, they being offended with the Emperour of *Moscho*, haue coupled themselves with the *Creames*, called also *Tartars*, who in the expedition of setting foot, and voyage of the *Tartars*, in the yeere of our Lorde 1571. ayded the *Creames*: at what time, the Cittie of *Moscho* was set on fire and burnt.

The true



¶ The true discription of the magnificall Tryumphes and Pastimes, represented at Constantinople, at the solemnizing of the Circumcision of the Soldan Maumhet, the sonne of Amurath, the thyrd of that name, in the yeere of our Lorde God 1582. in the Monethes of Maie and Iune.

T. H.



N the yeere of our Lord and Saniour. 1582. the Soldan Amurathe, Emperoz of Turkie, seeing his affayres to be in euill order, perceyuing also the contrarietie of affections in his Subiectes, dyd now determine with himselfe to winne the good will, and to be better beloued, and moze esteemed of his then befoze, and also to be moze redoubted, and had in greater estimation amongst Straungers, and fozeine Nations and Countries then euer, thought it necessarie and very requisite, to make a great solemnitie in the Circumcising of Soldan Mahumet his Sonne: and for the better performing of his purposed determination, dyd summon together the greatest part of all Christian Princes, to the ende that this Feast might be solemnized, as it were before the eyes of the whole world: And in deede, the Ambassadors of many Christian Princes, and Mahumets, were sent vnto Constantinople, that is to saye, the Ambas-
C.i. sadour

Straunge Newes

ladour of the Emperoz of Fraunce, of Polognie, of Venice, of Persia, of Fees, and of Tartaria, of Transilvania, and of Moldauia, with many other Princes. Now because this pompeous Triumphe (the newes whereof hath runne through diuers places) ought to be solempnized, and sholue before so many people, of so many and sundrie Nations, with what apparell, with what expences, and how magnifically do you thinke was it begunne and ended.

Now to declare vnto you, the place wherein sundrie sortes of Playes and Pastimes were sholue, it was meruailous great and large, wherein was erected great Theaters and Scaffolds of woodde, distinguished and separated into diuers parts, as if they were Chambers appointed for euerie Ambassadoz, places as well to banquet in, as also for to beholde the Plaies and Pastimes. Amurathe, was in the most fayre and ritchest place of all the rest, from whence he might through lattises, or grates, see euerie one, without being scene of any one. Behinde him was his Mother, his Wife, and his Sister: and on the one side of him was Sinan Bassa, his Lieutenent generall, then the rest of his Carles and noble men, on the other side was the Ambassadors of the aforesayde Kings and Princes. In the middelt of all these Theaters there was a fayre Tyltyard, all open and disconerd, eightene hundred paces long, and twelue hundred paces broade, verie finelie paved: and in the same there was two most excellent and auncient Pyramides, the one of marble fowze square, verie cunninglie made, and the fote of it to vpholde this Pyramides, there was fowze great and mightie Pillers, fowze square, and round at the toppe, the inscription whereof doth shewe, that the Emperoz Theodosia, byd cause the same to be erected in that place: the other was of stone cunningly erected, without any kinde of simonde or moztar, and this was made
by

from Constantinople.

by the Emperoz Constantine, and nere vnto these Pyramides, there were certaine peeces of woodde, set vp verie high, so that they did appeare much moze higher then the Pyramides, these peeces of wood had betwixt them, reaching from the one to the other, engines made of corde, composed in manner of a Tabernacle, to the which was tyed an infinite number of Lampes, verie splendisaunt, mosse dexteriouslie handled, which cast a great lyght throughtout all the place. There was also a wheele, much lyke vnto Myll wheele, the which turned continuallye of it selfe. There were also fine Images, in fourme and fashon lyke vnto great pyllers, verie high made, all of ware, and paynted with diuers collours, verie splendisaunt, and shyning brightlie, because of the golde wherewithall they were garnished: so be short, all thinges were verie methodically and sumptuously set forth.

Nowe the daye of Circumcizion approaching, which was the eightene of Maie, in the yere aforesayde, Amurathe and his Sonne, accompanied with Dukes and Carles, and many other Officers, together with many thousands of people marched forth, with great tryumph out of his Castle, dyrectlie vnto the place appointed, for these Playes and pastimes: and as they descended from horseback, there was showane vnto them in the base Court of the Castle, three hundred straunge Beastes, made all of Sugar, verie diuerselie disposed and ingeniously invented. What done, the Sonne of Amurathe followed with great and moze bzauier trope of men then before, went towarde his Mother: for it is the custome of the Turkes, in the Circumcizing of the Sonne of theyr Soldan or Seignior, that this Sonne before his Circumcizion, must goe and giue the Dirnear adieu, and last farewell vnto his Mother, whome he seeth no moze: after that, he being now arriued at his Mothers Pallace,

C.ij. leauing

Strange Newes

leaving all his trayne apart, he went vnto her reuerent-
ly doing his duetie, remayned with her alone the space of
two howres: after long conference, he humbly tooke his
leane and departed from her, dyrectly vnto the place of
pastimes, the manner whereof, I wyll declare vnto you,
as hereafter followeth.

The chæf place of the base Court of Amurathe, was
finely paved, and garnished round about with Tapi-
strie, and Tissue, and sparckled with Golde and Syluer:
In the middle thereof, went the fine Willers and Ima-
ges aboue mentioned, layde, and loaden within the Cha-
riots. Now as Amurathe passed round about this base
Court, with an Army of men, beholde the Chariottes,
began of themselves to runne round about, both backe-
ward and foreward, in such sort, that for the tyme, of the
great crie, and shoute of all the people with ioye, of clap-
ping of handes, with leaping, dauncing, and with La-
bours, and Trumpettes sounding, it raysed such a num-
ber, that all the whole Cittie dyd sounde thereof: euerie
man now might well knowe, what heapes, and compa-
nies of all sortes of Nations, there were then in *Constan-*
tinople: but amongst so great a multytude, there were
found fiftene Turkishe souldiours, whereof some of them
bare Speares & Iauelins, other some kniues, which they
had made fast vnder their sides, and in their hands: other
some had Helmes or Headpieces, so harde set vpon theyr
heades, that the blood ranne downe vpon theyr foreheads,
and they all bleeding, with such sores, woundes, and
hurtes, to shew that they were ready prest, to spend, and
shedde theyr blood, euen to the last droppe, for the mainte-
nance of theyr Princes life.

His Sonne being now so recomforted (as it were) in
his heart, with the great reioysing and loyaltye shewed
him of all the people, he caused to be cast out, whole great
handfulles of money, and he himselfe cast it out, in great
aboun-

from Constantinople.

aboundaunce : and afterward, with all haste and speede, he came to finde out his Father : but as for his Mother, she caused the verie same day a Feast to be made ready, at the commaundement of her Husband, vnto the which there were bydden all the women, and the daughters of the Lordes, Seigniors, and Gentlemen of the Court : it were, and would be too tedious to set downe, and describe the preparation, and great royaltie which was priniilie made at that feast, where there was not one man among them all : yea, and one may presume, that it was verie sumptuous and costlie, when daye by daye they carried a thousand dishes of daintie meates, and as many fine sugred Marchpanes into the Hall, where all these women were. Furthermoze, Amurathe himselfe, sent them a gyfte, and present of five hundred Pillows of Sugar, verie artificially wrought : and this solemne banquet lasted, and continued seven whole dayes together : and at the ende thereof, the Mother, the Wife, and the Wyter of Amurathe, together with all the women of theyr company, went to see the sportes and playes.

I will now in order shew you the Feast of Amurathe, the place, the guests, and the time, how long it lasted : but you must vnderstand, this was not made in one onely place, nor that the guests dyd banquet together in company one with another, as Christian people vse, & accustome to do : for, as for Amurathe himselfe, he dined alone in his braue banquetting house, as in a Cage, accompanied onely with his Eunuches, and such as were instruments, and ministers to his ordinary pleasures : the company of women had theyr banquet apart from him, as is aforesayde : The Lordes and Seigniors of the Cittie, were separated in theyr braue banquetting house, and the Kings, and Princes, Ambassadors in them. Moreover, Amurathe mynding to blowe abroade his lyberalitie, did feast all theyr Officers within the Tentes, and Tabernacles

C.ij.

dressed,

Strange Newes

bylled, and made ready in the Jouisting parke, and after this manner he used, and entreated them. viz. The first day the chiefe Gentlemen were invited, and bidden: the next day following, were bidden they Officers: then after them the traualiers, or the aduenturers in the warre: and the Lords of the Court alwayes kept company with the Gentlemen: If you now aske me, what, and how many sortes of meates there were then serued at this Feast: there was no other thing at all, but Venues, and Gutton, with some porredge, & boyled broath, and such lyke things set vpon the table: but there you should not see, Tension, Wildfowle, nor any kinde of Fishe, whatsoeuer, nor no dainty nor licquorish meate, all simply, and homely dyessed, if a man should compare them with ours here, and yet neuerthelesse, all the guesstes were well content with their fare, but they were euyl serued with their drinke, for they were serued with no other, but water & sugar: They be such people, as openly befoze any body, they abstaine altogether from drinking of wine: but among themselves priuily, all the wine in the world will not satisfie, nor suffice them, such gluttons, & licquorish people they are: and thus do they feast themselves twice every day. And toward the euening, they bring forth befoze the people (so desyrous to see the Triumphes, and magnificencies, which passe day by day, to behold) into the same Park aforesayd, & being set downe together there vpon rushes, they bring forth (I say) greene cheese, bread, broath, and mutton, in a thousand platters, and dishes every day: and as soone as the meate is brought, the Tabers, & Trumpets sound out, at the first sound wherof, the people comes running to this kytchin, fighting and scrambling for theyr supper, and for theyr meate, as earnestly as if it were to run to make an assault: so that one snatcheth on one side, and another on the other side, and that as one hath caught & gotten, another is ready to plucke and teare againe from him: and to be

from Constantinople.

be short, you should see them run so on heapes after their victuals, as if they were dogs halfe starved to death: yea, and a man might well call this a feast for dogs, for there was nothing at all brought them to drinke. The meates being taken away, Amurathe cast downe from his Scaffolds, of golde & syluer by handfuls, with Goblets of gold and siluer, very cunningly wrought and made with peeces of golde, and diuers sorts of money: behold now what a solemne feast this was.

Now followeth it, to speake of the playes, sports, and pastimes, the which I wil declare vnto you in three articles, how they were represented, & shewed at three sundry times. The one sort thereof were called forenone sports: another were called afternone sports: and then the last of all midnight sports. The inhabitants, and Artificers of *Constantinople*, those forenone sports with all theyr royall and braue attyre. The souldiours and men of warre, the labourers, the minstrels, the leapers, and dauncers, the iuglers, and such lyke, did employ, and busie themselves about the afternone sports. The midnight sports were passed away with burning of Fortresses, Holdes, Houses, Elephantes, and other creatures made by arte. But let vs now consider the forenone sports, the beginning whereof, were meruailous and pleasaunt: for presently after the dinner which they had giuen to Amurathe, and to all his guests, some after the Sun was vp, behold a great troupe & company, of more then a thousand of the chiefe and principall Merchants of *Constantinople*, walking in braue apparell, with Ensignes & Labors: the Turks marched first along, & then the Christians: the Jewes were more sumptuously apparelled then all the rest, made theyr back warde: And before all this goodly company, went all the honourable, graue Dyces, cloathed according to the dignity, and worthinesse of theyr ages, bearing with them, rich presentes, and gyftes of golde, and syluer: then followed them,

Straunge Newes

them, men of lustie age, carrying also in theyr handes, other such lyke presents, and they marched on all armed. After them came all the young youtches decked, and trimmed vp in wenches apparell, with gownes, icwelles, and bracelets, and all other precious ornaments, and tydings, the quiner vpon theyr shoulder, the bowe in the left hand, and a crooked boarde in the right: These were followed of a company of pretie fayre lyttle chyldren, bearing of small reedes, or Canes lyke vnto Dartes, and brannches of Balme trees, of Polegayes, or Pomanders, of Saffron in golden cloaues, all in high Dattes of the Turkes fashion, cloathed in cloath of golde, with garmentes of embroidery: and long large gownes, as rich, and fayre as possible might be. After all those, there came thyrtye men, drawing vpon a Chariot of eight wheeles, a shop of eight cubites long, and six broad, beset all within, with starres of golde full of Tapisstry, and precious costly cloathes: all this company hauing made thre towes by the aforesayd Marke, at the length arested, and stayd in good order, even in the middell thereof, ouer against Amurathe: and then you would haue sayd, that the ritches, not only of *Constantinople*, but also of all the whole world, had bene brought into that Marke, for there should you haue seene such precious stones, such pearle, such golde, such purple, and such thinges of value, that one would pryse, and praysse them farre aboue both gold and pearle.

Now as all this great company of Merchauntes were there resting themselves: one old man began, & so all the rest folowed with one comon voice, to crie as loud as they could: God graunt the Emperour lyfe, with all prosperitie & felicitie. And after this salutation, some of the old aged sort, byd guide and conduct the Chariot, wherein the shop was, and brought theyr gifts and presents, vnto the house of Amurathe, which on his owne behalfe, had also bestowed giftes, & presents vpon them: but because I saw but

from Constantinople.

a litle, it maye be thought that the one gaue not againe, so much vnto a great many, as the great many dyd: and now it is come into my remembraunce, what the Poet sayth: That such is the myserie of this life, that those as haue but litle, must yet beare and carie that themselves, vnto the huge high heape of ritches. Euen so, Amurathe making a shewe to be lyberall towards the people, payed with a fewe small trisling gyftes, the great ritches, which were offered him at this solemne Feast: Marke nowe I pray you, how one thing folloves after another: so; he then hauing both taken and giuen, the Merchaunts returned with them, as if they had bene parted, and gone away quite.

The next daye after, Sinan Bassa gaue the pastime of two blockhouses, in the one wherof was a bande of Christians, and in the other a bande of Turkes: these Castles or blockhouses, were couered all ouer with thicke paper, and strengthened about with towers: he toke with him thre scoze horsemen, which put themselves in two bands, and fought for those Castles, but the victorie fell went on the Turkes side: It was a leane, and childishe pastime, in the presence of so notable a Seignior, to see the Lieutenant generall of all Turkie, make sportes and pastimes of chyliden, with his principall and chiefe Captaines: all the beholders thereof stode alwatching, to see some great royaltie come from that Bassa, but they were deceyued of theyr expectation herein. Well, let vs leaue off, and pretermitte this a thing so much to be laughed at, and let vs consider of other thinges and sightes, then, and there scene: and first of those of the Admirall, who brought into the Marke, or Wiltgarde, a Fortresse made of wordes, and planted within an Iland of paper, encompassed with fire Galleies and Foytes; the which was called Cypresse. He beginneth straight waye to beate downe this Fortresse with the Cannon shotte, which were within the

Straunge Newes

Galleies : then he caused to giue it an assault , and so carried it away : this loe, was the true shoue and representation of the taking of Cypres : and in this assault you should haue heard the Turkes bellowe and crie , so highe, and hideouslie , that euerie one was astonied , and at his wittes ende.

Then after that, all the handy craftes men, and Artificers of *Constantinople*, being prepared for the nonce , and stryuing who among them all should offer and giue vnto the Turke, the best and ritcheest present and gifte, came to make a shoue in the Parke , without keeping any order at all , but all in one daye, and as it best lyked euerie one of them.

The first bande and company , was the Mahumetricali Priestes, bearing Booke in theyr bandes , but chiefeleie and aboue all, the Lawe of Mahomette, wrytten in sayre great Letters : theyr Mosti, (which is in Turkie, as the Pope is in all Europe,) was set in a high Chayre, and carried vppon a Camell : at euerie steppe, he turned, and looked ouer the leaues of his Booke, sayning as though he had searched , and sought for some great secrete matter : then hauing giuen his blessing vnto Amurathe , he was ledde into the Princelie house , to offer vppon his presentes : which doone , he returned againe with his Priestes and Preachers . You should haue then sene (which I cannot tell you but with great græse, and weeping eyes) that great Patriarch of *Constantinople*, followed of his Cleargie , hauing the Patriarchall Robe (which is in manner of a Coape) trayning vppon the grounde , and all of blacke , the which hee offered vnto the enimie of the Christians , with a great summe of Golde, within a vessell of Syluer : and then of all his , and of his sorte , he was saluted with a loude voice : To saye the trueth , it was a syght most lamentable , at the beholding whereof, a man might well

from Constantinople.

well alledge the auncient crie, and complaine of Hellas,
Alas : At the which extremitie, the discorde thereof,
hath raunged over, and destroyed a number of messe
miserable Cittizens : he which hytherto, and heretofore
hath looked to haue all at commaunde, and himselfe
to be subiect, noz vnderling vnto none, beholde, into
what pouertie, beastlie thraldome, and myserie he is now
fallen and come.

After him, dyd marche along the Patriarche of Ar-
menia, dving euen as the other dyd. Then came
the Artificers, bzinging theyr Shoppes vppon Chari-
ottes, and working of theyr Occupations, euen in the
presence of Amurathe, the which he marked as dilly-
gentlie, as if he meant to haue learned some thing of
them.

I do here set thee downe (gentle Reader) the particu-
lers, although it hath bene a thing verie greuous vn-
to mine eyes to beholde and see, and to my hande to
write, being meruaylous wearie, with those so long
pastimes : yet if thou hast tyme and leysure, to reade,
and peruse the same, they will be vnto thee, but as playes,
spoztes, and recreations.

Fyrst of all, then came the Goldsmithes, carrying
diuerse peeces of workemanshippe of Golde, and of
Siluer gylded, verie ritchlie, and artificially wrought,
as Cuppes, Goblettes, Platters, Rniues, Penknives,
and such lyke other thing : they were in number about
an hundzeth, bothe olde, myddle age, young men, and
chyl dren, all most sumptuouslie apparrelled. After
them was drawne vpon a Chariotte with sixe wheeles,
theyr Shoppe, glystering, and shyning round about on
all sides, by reason of the vesselles of Golde and Siluer
that were therein.

After them you should haue seen a great number of Dra-

D.y.

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Straunge Newes

pers, Taylers, Smithes, Masons, Carpenters, then of meat dyers, which dyed and made ready, diuers sorts of meats, and gaue them away free to all the people, which accomponied them: the Butchers marched also in order with theyr Chambers, and butcherie well furnished with flesh, and with troyes: then came the Cookes with their kitchen, and cookerie: and after them the Fishmongers, with diuers good made ready dishes of fishe: then the Victuallers, bearing diuers kindes of meates, and of wines made of water, and of cherries in great vessels, whereof they gaue to as many as would drinke: after them came the Bakers, the Potters, and the Joyners, which presented and offered vnto Amurathe, a gylded table, and besette with diuers sortes of verie bzauie, and fine stones: then the Grocers, and Appoticaries, bearing with them saffron, incense, synomond, India spyes, and other such like spyes: then the Glassemakers, which made theyr vessels of glasse, in the sight, and presence of all men: then the Embroyderers, going in gownes, and cloakes of cloath of golde: then Dyers of all sortes of cloathes of all sortes, and collours: the Weluet men, the Taffeta men, the Parchment lace makers, the Cutlers, the Knivemakers, the Sadlers, the Spurriers, the Fullers, the Tanners, the Curriers, the Chaundlers, all these hauing theyr place according to theyr degrees, and enerie thing in perticular. Yet must I not here forgette the noblest sorte of all Artificers, which are the Labourers, who with the plough, and twelue great Oxen, laboured the earth in that Parke, to the great benefite, and good of all those, which were assystaunt, and by at this pastime.

Neither must I with silence pretermitt, and passe ouer, the Fishermen with theyr nettes, and all other fishing tooles and instrumentes, being in a lyttle small Cocke-boate, from which they fished, the little small fishes: After
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from Constantinople.

all these came the Barbarians, which dressed and cut off the beards and beaues, one of another: then came the Feather makers, the Fealt makers after the Turkish fashion, Hatte makers, Bonnet, or Shadowe makers, Candlestick makers, Weauers, Brassiers, Denters, and Founders without number: After those came the Merchants of cloath of Silke, of Fustians, of Bumbastins, of Wolstedes, and balsewstedes, and of Burraie, &c. Followed of Couerlette makers, and Tapissiers men: after them came a great company of Gardeners, with all sortes of frutes, flowers, and hearbes, carrying about them for a shewe, the Image of him, whome the olde auncient Paganes, called the God of the Gardens, decked, and trimmed vp with leaues, Poles, & Garlandes of flowers: they had behinde them, the Shepheardes, Dre keepers, Horse keepers, Mule keepers, Carters, Whelebarrowe men, and Carriers with theyr Horses, Mules, and Asses, which were decked vp to make a laughing sport of to the world. And because that they presented, and brought nothing with them, but woodde, water, and stones, they were straight wayes driuen out of the Parke, and so they went theyr way with shame, and reproch. By this tale, you should haue marked the auarice, and couetousnesse of Amurathe, which commaunded that they should very honourable entertaine and make much of them, as brought him any fayze and rich gift: yet contrarily, he neyther would see nor heare: but he dreaue them farre from him, which brought him giftes according to theyr abillitie and power, and not to his lyking.

I must now set downe for the afterward, and last company, the Singers, Players of Instruments, Schollers, Monkes, Juglers, Tumblers, and Plaiers: people which among the Turkes, are as like them in fashions of liuing, in apparell, & in stryking from place to place, as one drop of milke is like vnto another, neither better nor worse:

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Straunge Nenes

the heart of the singers & Musicians, had great good agreement and concord, with the armie of seditious souldiours: there you might haue seen Arabians, Moors, Persians, Grecians, and Spaniards, sounding of theyr Cornets, Trumpets, Tabors, Cyterons, and other Instrumentes within the Parke, or Tiltyard, where they made such a confused noyse and sound, without tune, change of note, or keeping of tune and space, that all the whole Tonne sounded and rong with the route of theyr voices, and soundes. Last of all, marched on the Scholers, which of a truth you would not haue iudged to haue been such: but rather you would haue taken them for Pilgrimes, and begging Friers: for a man could not haue presumed any otherwise of them, seeing them wrapped in such coverings, with white hattes tyed about the myddle with strings: bare footed, with sowle dyrtie handes, and a most filthy and yklome countenance to beholde: they presented vnto Amurathe certaine booke, and painted papers of theyr owne inuention. The Monkes followed after them, with a company of poore Pilgrimes, which goe in pilgrimage to *Macque*, as they call it, which is the Sepulchre of Mahomet, they are counted verie holie men in Turkie: cloathed lyke Scholers, which doe nothing but labour and frothe by and downe with theyr bodies, making themselves leane, as in the ende, they lose all theyr witte and vnderstanding: and because they rested, nor stayed not in any one place, at any time, but alwayes were skipping, and dauncing about: a man might verie well compare them vnto Curetes, and Corybantes, the auncient Priests of Cybele, the graund mother of the two Paganes: vnto them it was among all other, that Amurathe caused many small presentes to be made. They were presentlie followed of Players, more in number then flies, or gnattes, one sort masking wise, other some hauing Wyters, lyke Popes, and crowned: balde, and halfe shauen, theyr visages

from Constantinople.

sages of all most straunge: with Coates bearded, they mouthe wide open, as if they would haue swallowed vp as many as looked vpon them: some of them hauing they garments all to broken, and as it were sleade ouer they eares: other some halfe naked, and halfe couered, and other some altogether naked, and shamelesse without measure.

Now these proper yowthes, and naughtie packes, being once come into the Parke, they beganne to crie out, to noyt, and to laye on loades vpon the pales, and vpon the kettelles, pottes, and pannes, platters, and basons, stryking vpon lyttle belles, chyldrens rattles, and cymballes, with a mosse straunge and confused noyse, entermixte with daunces, and they most horrible and dissolute behauiours, so they made mockes and mowes, and gyred at as many as laughed at they follies, and they neuer ceased to turne and tumble vpon both hand and foote. There was amongst them one Spaniarde, who being seperated a lyttle a sunder from the rest, beganne to leape and daunce, both his compasse and measure, with such a reght remouing of his fete, and as orderlie wauiug, and shaking of his handes, and with so bzaue a turning rounde of all his whole bodie, together, so fyne, and artificiallie, that hee dyd mosse properlie shewe, and set forth in a manner, all the bzaue iestures, and mouinges of the body (prescribed, and fozetolde of by Plato:) bothe backewarde and forwarde, to the ryght hande, and to the lefte: high, lowe, and rounde: whereof, and whereby, all the beholders conceyued a wonderfull great delyght, and pleasure.

Moreouer, these afozenamed players had among themselves, as it were a chiefe Captaine, which was an olde man, the most villaine, and arrantest knaue of all the whole company: and he forsothe was set vpon an Ass,

Straunge Newes

the which three young merchaunt men vppon crouches, and gyrded about with a linnen cloath, and halfe naked, went befoze, holding him vp vppon stauces. This sight about all the rest, terrified me verie soze, and then for the tyme, my speeche was quite taken from me, and my tongue was, as if it had bene fast tyed to the roose of my mouth. Nowe some of that company made pastime all daye long, with Apes, Cattes, and Dogges, with young Goates, and lyttle Hules, with Hartes, and small byrds: vppon which they sportes and pastimes, Amurache him selfe, being giuen altogether to vanities, was more attentive, then vnto any other, yea, then all the rest: for there was nothing with them, but gamboldes, friskes, and daunces, moriskes, singing, crynges out, and such lyke vaine exercises: some of them in this they sporting and playing, were bitten of Serpents, and venemous beasts, and presentlie then againe they were healed, and made whole of the same biting: and then loe, they made many most shamefull countenaunces and faces, most vnworthy to be set downe in wyting.

Whereto, I haue spoken altogether of the forenone sportes: let vs therefore now consider of the afternone, which were no lesse sauced, spiced, and peppered, with pompe and pride, then the other, although there was not in them in all pointes, so great store of ritches, and magnificencie, as in the first. Was it thinke you a leane, or thinne sport, to see so many Souldiours fighting, as in battayle raze: and so many footemen assailing, and forbidding the Turke as it were from his Castles, and Holdes, with wastling men a number, and dauncers, marching altogether, and with a number of others, making proufe of all they proweste, and manhood: There was not one man to be founde, which tooke not great pleasure and delight, to shewe all his valiancie, as well for him selfe, as for all those as behelde and looked on.

But

from Constantinople

But I will first beginne with the Combat of the wasslers, an exercise very much sette by among the Ancients, and such a one, as did verie much delight as many as behelde the same: For the Herauld had no sooner ended his proclamation, and crye, but straight wayes came forth in to the same place, tw. couple of wasslers, all naked and oyled after the olde fashion, to catch holde the one by the other, euery one by his companion: one amongst the rest, pricked and prauuced on, and sette out himselfe in the middelt of the place, shewing his broade shoulders, shaking his armes, and as Dares did, whereof Virgil maketh mention, challenge and prouoking the reste to wassle: and suddainly a young man came in before him, which was to fight, no lesse stronge, nor stoute then the other, and he beganne lustellie to cast vpp his legges, and his fittes into the ayre, then hauing made a prayer with a lowde voyce, and marching a little vp and downe, to make himselfe somewhat nimble and plyant, hee layes me fast holde vpon him, as had so desyed him, by and by they came vnto handy gripes, and to grapple themselues together, laying eache other vpon the grounde, flatt vpon their noses, then rising vppe againe, they fell to it lustily, sometime thrusting and pushing, and sometime clypping, and colling eache other very straightlie: sometime shifiting of places, and lifting one another vp aloft into the ayre. The one of them went about to catch the other fast by the legge, wherby he should leese his offered blowes and breath and all together, but he therewith vnfolded and vntwined his legges, and sette vpon the other as earnestlie, for to make him loose all that labour: nowe they hauing bene at their prizes for the space of three houres, they were bothe so weary, so souldry whot, and so out of breath, and yet so fleshed one against an other, with choller, and shame to see all the whole Courte standing, and watching all þ while vpon them, giuing iudgment on them, so that in the ende,

C.

they

Straunge Newes

they were well faine to giue ouer and rest themselves, and then Amurath commaunded them to depart. Then came the other also in their order, but they wassled not so stoutly, nor yet so long as the first did. And this is al that the wasslers did.

Behold now came a company of 50. men, all on Horses backe, well armed, and furnished throughout, both for theyr handes, and for all the rest of their bodies, for all sortes of Combats, theyr crooked swordes by theyr sides, their bucklers about their neckes, their bowes in theyr left handes, and staves in their right handes, like vnto the halfe Pikes of Arabia, for the pastime and spozte which they would make.

But because these bee extraordinarie sights, I haue thought good to write and discribe them somewhat more at length. First of all, there were layde in the aboue named Parke, eyght heapes of Grauell, of equall height and distaunce, foure on the one side, and foure on the other. In the midst was a narrow straight way, but well covered ouer with fine thynne sandy Grauell, of purpose: that if any of them in running shoulde fall downe, their fall should not hurt, nor endanger them, by meanes of the softnes of the Grauell: vpon these hylls of Grauell, were fastened staves and postes, hauing foure on the one side white, all round at the point, and the other foure also white, made cirkle wise and as a firehouell, all made of Leather and Paper very properly. They were the poynts, and endes, where hee might sitte and see all the spozte and play of the Horsesmen which began to march on that way steppe by steppe: fyrst by great, then in raigne, and as in battail raye: vpon that they put themselves out of ranke altogether, and beganne theyr race with Clarke bydele one after an other, and so nere, and iust vnto one another, that theyr horses were one at anothers hailes: and in running, they tooke theyr arrowes out

from Constantinople.

out of theyr Quinners, and couched them in such good order that they touched the verie rundels, so swiftly and so quickly as the eye was able readily to see the marke at the seconde course, because they had not drawen, nor shot before but onely at the rundels, they now settled themselves against both the two, as well the rundels, as the others made cirklewise (as I tolde you) and with so wonderfull a quicknes, and readinesse therein, and helping themselves sometime with the left hand, and sometime with the right without any turning or bowing of their bodies: and for the third charge, course or onsette in couching, they one while couered their right shoulder, and an other while the left, with their bucklers, and that with quicknes incredible.

Moreover, in running at all the bydle, they drew out theyr swordes, and cutte the rundels, percing quite through the other fashioned cirkles, and all this was done in one onely course or race: then turning the bydle all short, they addressed themselves against the endes and poyntes thereof, and with their drawen swordes, they abated and beat downe the same: and by that meanes they got againe their bowes, and made one shoote or draught vp into the ayre: Furthermore, they wrought and did great maruailes with theyr halfe Pikes, in diuers kindes of Combatts, and in the ende when with theyr swordes they had cutte in peeces, they plucked vpp the staves and poastes which were made fast within the Cranel lylles, and cast them vppe into the ayre, and in running, they caught and helde them fast in their hands, then lyfting them vppon their horse saddles, they beganne to vse and handle them as before they did theyr swordes, and long bowes.

But before I leave off and giue ouer these particulars, I will speake of one thing, most worthy of all to be marked, and

Straunge Newes

such a thing in dede, as a man may take it vnpossible, but
I my selfe sawe it.

Out of these aforesaid number of 50. went two younge
men, verie faire and bzaue among all the rest: the one of
them stode on his feete, in the saddle vpon the Hozsback,
and tooke his companion vppon his armes, standing vp,
right vpon his feete, and being in this order, and manner,
they put forth the Hozse, (and gaue him the Carriere;)
and they held them very fast, and hee that was the vpper-
most of them, shot out all his arrowes against a rest, and
proppe of woode, which he had in his right hand, that cari-
ed him. Moreouer these two young men hauing ranged
vp and downe, and tyed themselues fast to our Hozses by
the bridles, the one of them leaped vp, and set me one of
his feete vpon one of the saddles, and the other foote vpon
the other saddle, where he held himselfe as fast as if he had
bene glued too, bearing still his companion vppon his
arme, standing vpright, and holding in his hand the fore-
named proppe of wood, against the which, the other being
now already mounted so hie, did most finely shoote and
hitt the same, and yet notwithstanding the Hozses did
runne a very swift pace. There were others also among
them, which hauing fire naked swardes, and the poyntes
thereof fast tyed vppward to theyr Hozse saddles, put theyr
heades also vpon, and forward the saddels, and theyr feete
vppwarde, and so made the Hozses to runne a galloppe, as
fast as if a man should say, thus and thus it shalbe. On the
other side there were among them, which sette them two
at once in one saddle, and as the Hozse ranne with all his
power and might, they skipped vppe and downe from the
Hozse, and then to the Hozse againe, very nimbly and lust-
lie, one after an other, and neuer made no stoppe nor stay
at all: others there were, which turned themselues bothe
backward and forward in the saddell, the Hozse still
running, and coursing vp and downe verie roughlie, and
boysterously,

from Constantinople

boysterously, making I say such friskes and gambols in the swift running course, as were in deede most wonderfull. This being doone, they all ranne together on a heape, and being gotten by againe on feete, vpon the Horse saddels, they shot out theyr arrowes very stronglie and with great violence: and being in the ende dispersed and set so a sunder, they ranne one against an other, with their halfe Wykes and Javelins, and did shew diuers such notable feates, as the olde auncient speare men were wont and accustomed to doo in courses and feates of Cheualrie: furthermoze, they taught very many fine feates and most notable, vnto theyr men of warre: as howe to prepare and make ready the battaill: to assaile: to presse: to enclose the enemye, and hemme him in on euery side, to strike him both on the right side and on the left, to deck and trimme by their owne companies, and to giue the onsette: to take in and to rebate: to pricke on, holde fast, and turne theyr horses, to pursue and follow after, to leaue off againe as they lust: to take: to spoyle: to breake in, and thrust vpon the enemye ouercome: to encourage the hearts of the Souldiers when he hath the worst, to gather all his companies together: finally he taught all the particular pointes of warre, wherof both Souldiers and Captaines ought not be ignorant. And a man may right well speake of these foresaid 50. Horsmen, as the Poet Virgil writ of the Combatt of Iulius and others, in the fift booke of his Enciedos, *Viz olli discurrere pares atque agmina termi deductis soluere choris. &c.* which is as much to say, as

I Orthwith like very valiant men,
They take theyr course, and part,
And by three and three in warlikewise
From the troupes they all doo part

E.iii.

Spreading

Straunge Newes

Spreading abroade as reason is :

*Their flagge and ensigne sayre,
And then againe vnto their places,
in order they repayre.*

- 2 *VVhere, with offensive weapons they,
Doo strike the other parts,
So vehemently, and with courage bolde,
As kills theyr sillie heartes :
Then meetes thone, and with the other,
VVith violence verie greate,
Sometimes forward, and sometimes backward,
As they doo thinke it meete.*
- 3 *And in theyr running courses then :
Some sights you might beholde:
As represents some Combats fine,
And battells braue and bolde,
And afterward they ginne to flee,
They turne theyr backs amaine :
They march like men, but will not fight,
The peace is made againe.*

Well now that we haue spoken sufficiently of the sight of the Hozlmen, let vs also beginne to say somewhat of the Combattes, and skirmishes, and of the taking of the Fortresses, and Holdes by the foote men : where the Reader shall see howe the Turks tooke them by assailling and invading of them.

There were two Fortresses made of Boardes, gylded and painted with diuers colours, well garnished with Wallles, little Towres, Rampires, and Bulwarkes, whereof

from Constantinople.

whereof the one was called the Turkes Fortresse, and the other the Almaines, or Dutchmens, and there were 30. Souldiers clothed with the Armes and attire of the Almaines in the one: and 30. of the Turkish side in the other, which was garnished and decked vpp with many Engines and fine deuises of warre. And so to beginne, the Almaines which would first bee seene, and haue as it were the vpper hand of all: sent two of theyr spyres vnto the Turkes Campe, wherevnto when they were approached and come, they behelde and saw, to theyr payne and grieffe, what they were minded and determined so to do. For there was one of the two taken, and the other saued himselfe by swiftnes of foote, and he tolde vnto the Almaines howe all thinges had passed. Nowe when they vnderstoode of the Turkes euill meaning towardes them, they went thence away, to conuay and hyde themselves very vnoyderly, about the Turkes holde, who being as it were amazed therat, and troubled with theyr noise making, went all of them out thereof, giving a charge, setting the Almaines in a rowte or company, and leading them fighting, even vnto theyr Trenches, crying out with a lowde voyce, saying, that this shamefull flight of the Almaines, had brought vnto them a worthy victorie: and as for the Almaines, this rowte and companye nowe swelling in stomacke against them, they began to consult and determine of what was to be done, iudging with themselves, that it behoued them to assay, and proue all other wayes and meanes, before they came to warre, but yet in conclusion, they were resolved to giue the Turke a Battell: and so both the one and the other being well furnished, went away in company.

The Almaines caried Pikes, Bucklers, and stowds, but the Turkes couered themselves all ouer with theyr Bucklers, marching all a greafe, and saying that they were afrayde, and that they would not fight at all,

Straunge Newes

which did so encourage the *Almaignes*, that they thought verily to weary and tyre the *Turkes*, who being nowe well awakened, and stirred vpp with this mockerye, gaue them a signe and token, laying handes vpon theyr weapons, and crying with a lowde voyce *Alla, Alla*, (which is as much to say, as God :) they made their peeces play: then they came vnto the battell, which was so sharpe, that what of one side, and what of the other, theyr number was not much vnlike: then was there againe a newe Combat, and skirmish to recouer the bodyes, but that was ceased and stinted by and by: The *Almaignes* nowe retyred into theyr owne quarters, whether also the *Turkes* appoched, so that the skirmish began afresh whereas the one part fought against the other verge sharply, and a long time: in the ende, the *Turkes* constrained the *Almaignes* to saue themselves within their Castels, whereas they did besiege them, fighting moste furiously, and laying on lustie loades against the place, with all the power of theyr peeces. The *Almaignes* yet resisted them very brauely, and withstoode a great many of theyr assaults, but at the last they were overcome by the *Turkes*, who beganne to beate downe theyr Gates, to spoyle, and to kill as many as they founde hidden in any place, to thrust downe the other from the toppe of the Castell to the bottome, to arrest them that fledde, and to bring them Captiues, with theyr handes fast bounde behinde at their backes: this done, they sette vp an Ensigne, or flagge vpon the toppe of all the Castell, and in signe and token of victorie, they caused a great triumph to be made, with Labours and Trompets, besides this there were brought into the foresayde Tyltuarde, xlii. other fortes, and holdes, which were not farre distant from the two Fortresses, and they yeelded themselves vpp vnto the victorions. And besides all this as happened and chaunced at the Combattles, and in the taking
(as

from Constantinople.

(as aforesayde) three men which stode and behelde this warre, were slaine and kyled with Cannon shotte: such are the sportes, and pastimes of Tyrantes, which neuer make an ende and giue ouer, without shedding of blood: Let vs now saye somewhat of the Speare men: I wyll tell you at one bare woꝝde, that of fiftie couple of runners, there were not two found, which dyd meete, and encounter eche other tenne tymes: neyther yet any otherwise, but in frendlie passing one by an other: by reason whereof, all the whole woꝝld cried out amaine vppon those gentle Jousters, which were constrained to reſpyre: but the two last runners, being ashamed thereof, at theyꝝ last Course, dyd so boysterouslie, and so fiercelie encounter eche other, that theyꝝ hoꝛſſes were both kyled with the brunt then giuen betwene them, and the two runners them selues verie grauouslie hurt therewith.

Then came befoze them one of the Maſtlers, a verie mightie, and a meruailous strong man, woꝝthy to be compared vnto that Milon so much extolled, and celebrated at Crotone: for pꝛoofe of his pꝛouesse, he lyfted vp an high, a long peece of woodde, which twelue men could not styꝛe, nor remoue from the ground, but with great paine, and with much adoo: then he toke the same vpon his shoulders, without holding the same with his hands: and afterward, being layde downe flat vpon the ground, and his shoulders, and thighes being fast tyed and bound, he toke vp and bare vppon his bꝛeast or ſtemmarke, a great thicke ſtone, which tenne men had rowled awaye, and yet he made but a mocke and laughing ſtocke of that his loade. And yet beholde, a thing moze meruailous then all these: foꝛwe men dyd cleaue long peece of wood vppon his bellie. Mozeouer, with his teeth and his handes, he dyd bꝛuſe, and bꝛeake in peece, a hoꝛſenayle of yꝛon, and with such foꝛce, that the one halfe ſtucke fast in his teeth, and of the rest he made two peece, in eche hand one:

R. l.

and

Straunge Newes

and with three blowes with his fist, vpon the Coultter of a Plough, he brake it quite in sunder: and with his bare tongue he lycked the same Coultter put into the fyre all redde hotte: the same man also, with his teeth alone, dyd saddle, brydle, and harness a horse, and dyd diuerse and many other most meruailous thinges: by reason wherof he gotte to himselfe great gaines, and was very much praised, and comended of all men, because of his strength, and force altogether so extraordinary and straunge. But before I make an ende of the discourse of the afternone sportes, I haue considered with my selfe, that it shall not be any thing at all hurtfull to the Reader, if I speake a worde or two, of the dauncers ouer the lyne: many of them there, shewed forth braue proofes of theyr skilles: but there was one among all the rest, which gained and gotte the garland from them all: and I knowe no man that was not wholie rauished, to see them runne so subdainlie, with so good a grace, without stinting, and with so valiaunt a boldnesse.

A certayne Poet reporteth in one of his Commedies and Stoories, that the simple and common people were in a muse, at the beholding of one named, Quidam, which walked vp and downe vpon a Cord or Lyne: But if so be that this Poet had scene that as I speake off, he would without doubt, haue bene drinen out of countenance: for this fellowe went vp vpon the Lines, which were fast tyed to the rafters, and beames of the house, as high as a man might well discerne, and with such swiftnesse and nimblenesse, that a man would haue sayd, that they had bene Ladders or Stayres, and then he came downe againe verie boldlie, both backwardes, and arsewardes (as they saye) and also forward, not hauing any other stage, or proppe, but a lyttle small staffe, or sticke, wherof he made him a counterpeise: one whyle he daunced vpon the Cordes with both feete, and another whyle with

from Constantinople.

with one alone : sometime with the lefte , and sometime with the right : now stark naked, and straight waies his hose on : now clasp ing his legges about the cordes, with his head hanging downeward , and so turned himselfe round about , and then loosed his legges , caught holde againe with his hands, and skipt vp vpon it : he stode also meruailous right and boldly, from the top of all, to the verie bottom of all , and that as I esteeme the chæfeste, and principallest sport and pastime of all is : at night forthwith, he tyen fast to eche of his feete, fire naked drawne swordes, and continued his sport, with such playing, and passing away of the tyme, and with such clapping of bandes on all partes , so that if by chaunce any one of the lookers on, ought him any mallice or grudge, or would haue wrought him any mischeefe in his sleepe , he himselfe by his agillicie and nimblenesse, would presently haue awaked out of his sleepe : by meanes whereof, by the common voice and crie, of both great and small, at that solemne assemblie, he was called and named, the chæse and principall maister of that craft or occupation.

You haue now already seene (good gentle Reader) the royaltie and great worthinesse of the sports and pastimes, of both befoze and after dinner , verie grosely giuen & set downe befoze you : but in few wordes, & of a verie trueth.

Let vs nowe then conclude, (if it please you) and let vs describe vnto you , the sightes which they made , and were to be seene in the night : and although that they were not much vnlke vnto the day sportes, yet I will in brieve declare them vnto you . Presentlie and immediatlie after Sunne set, they lighted they Lampes, which were hanged vp in the Tabernacle , and in the wheele made of Cordes: (whereof I haue spoken heeretofore) the which Lampes, turned verie round by art & cunning, and burned verie cleare, and lyght all the whole night. Forsover, there were euery night, lighted in the sayd Parke, so

Straunge Newes

the number of thyrtye Lynks, or Torchcs, from the which, all the whole Theatre, receiued a most famous and cleare lyght, and brightnesse. Now these thinges being in this order disposed, they shotte off squibbes full of powder, which made a meruailous noyse and sounde: and as they fell vpon the ground, they spette out six or seuen sparkles, lyke vnto Starres, and verie pleasaunt to beholde.

Then after all this, they brought in euerie day, day by day into this Cloister, sixe, eight, and at the most, ten fortresses, Towers, or Shippes, made of boards, covered properly with Paper, or with fine linnen cloath, gylded, and verie rich, and sumptuous made, with diuerse paintings and collours, and then they gaue fyre vnto them: they were made strong, both within and without, and of all sides, with short peeces, lyke vnto Mortiers, which are a kinde of Artillerie of yron, short, and hauing many rings or cycles, onely vsed in Shippes for naye shotte, being well appointed, with squibbes, and with powder for the Cannons, without any lacke or want therof. And as soone as they put to fyre, there presentlie followes a noyse lyke lyghtning and straunge thunder. These squibbes dyd flie about in the likenesse of Serpentes, and were powzed out round about the Theatre: and to make an ende of this brute or noyse, they had in theyr company, the sounds of Trumpettes and Taboys. These so fearefull noises were nothing at all pleasaunt, but rather shewed, and betokened the assault, and taking of *Constantinople*. Furthermore, you should haue seene the Shapes, and figures of men, cloathed after the Persian, Italian, and Allemaigne fashion: also the Shapes and figures of Elephantes, Camelles, Dogges, Horses, Asses, Wildesowle, and other lyke creatures, all full of Cannon shotte and powder, vnto the which they put fyre, and then they were all brought to nothing.

These sportes lasted and continued, vntyll two of the clocke,

from Constantinople.

clocke, and sometime (at the commaundement of Amurathe) vntyll thre of the clocke after midnight.

The Turke m^e thinks here in, went about to followe and imitate, the proude King Solmonee: which strived to worke against the lyghtening, and thundering of the Gods, as the Poets make report. But as they feigned, that Iupiter knew well how to correct and chasten, the intollerable pride of Salomonee: so in mine opinion, this man here, being more arrogant, and much worse and wickedder then Salomonee, now stryketh vpon the true lyghtening of the true God, and being cast downe into hell with his supporters, and maintainers, receiueth the chastisements, there prepared and made ready for him, and due vnto him of so long time.

Moreouer, because that the acte of Circumcizion was done by night: beholde, and marke well wherefore I haue deferred vntyll now, to speake of the Ceremonies, which then were obserued, the which I will touch brieflye and in fewe wordes: The seuenth day of June, Amurathe, caused Proclamation to be made, that they should bring into the Parke aforesayde, all those as were to be Circumcized: with promise by him made, to giue vnto euery one, a gowne, a shyrt, and a hundred paces of money, which were worth about ten pence a peece: and at this crie or Proclamation, there was gathered together such a multitude, of young chyldren, seruantes, lacques, and slaues, which came most part, rather for the desyre of gayning the giftes, then vpon any deuotion at all: so that they lacked and needed aboue thirtie Surgeons to dresse them, and yet they were occupied about them all that daye, and most parte of the night: And in the same night, after the sportes and pastimes were all ended, and about two of the clocke in the morning, Mahomet, the sonne of Amurathe, the young Prince of sixteen yeeres olde, was Circumcized, not openlie, but in

31 Strange Newes

his fathers Waredope, and in the presence of his sayd father, and of the chiefe Officers and Seigniors, by Mahomet Bassa, the last Counsellor of that State.

You haue heere (freendly Reader) the discourse of the foolish Ceremonies of that miserable Nation, which is in danger to beate and suffer the eternall paines of hel fire: but before I make an ende, I will adde and speake one worde more, touching and concerning that as happened, and chaunced at the end of the sports, and which troubled vs all, that were at the feast. First of all, were the weddinges of the Daughter of Amurathe made, who was married to the Admirall of Turkie: these weddinges were royallie feasted for the space of five dayes, When by chance it fell out so, that Sulthane, the wife of Amurathe dyd not goe her full tyme all out: and the tumult grewe betweene the Janissaries, and the Archers of his Garde, the which dyd rise in tumult, the one against the other, in his presence, and within the Parke, with such furie and fierce anger, that without any respect of the General or of the great Bassa, or of Amurathe himselve, they came to handy blowes, in such sort, that two Janissaries, and foure Archers were left dead, and stretched abzeade even in the same place. Amurathe now being sore afraide, and amazed thereat, and verie much doubting the Janissaries, which are mercurious vnhappy and wicked people, caused his Castell to be made fast, and thoroughlie furnished round about. You see now him, which was in hope, to haue swallowed vpp (as it were) all the whole worlde, stand trembling and quaking for feare, even in the midst of his owne garde, Under the collour of I wot not what bzuite or noyle, and had much adoe to warrant or saue himselve vnder the shylter, or suretie of any walles. And now to make an end, the wedding being all finished the one and twenty day of June, the day before the which he retzred, and went in the morning into his Castell with his

from Constantinople.

his Sonne, being conducted and guided by the Bassas, and
with three hundred other Gentlemen: This is it, as I
had to saye, touching the sportes and sightes at *Constanti-*
nople, wherein I haue bene as bræse, and vsed as much
dilligence, as possiblie I could: and if it doth not lyke
you (good Reader) yet thinke not euill of me, although I
am not ashamed to write it: but rather blame you him,
which durst attempt to do all these things, and take well
in worth, my endenoz herein. Vale.

FINIS.

T. H.

I doo send vnto you the Confessi-
on of Gennadius, the Patriarche of
Constantinople, exhibited to Mahumet, the 11. Empe-
rour of that name, immediatly after that *Constanti-*
nople was taken, who required the same of him: and
this I receyued of *Theodasius Zygomalius*, the
cheefe Notarie of this present Patriarche

Jeremy. Thus fare you well in all

felicitie, at *Constantinople*,

the 9. of Iulie.



E beleene that God

is the creatour of all thinges,
whatsouer they be, and that
they were of nothing: and
that he is neither a body, nor
hath a body: but lieth intel-
lectuallie: and he is a God, ve-
rie god and perfect of mind, or
substance, and most wise: not
made

The confession of the

made, or compounded: he is without beginning, and hath no ende: he is in the world, and above the world: he is not in one place, and he is in euerie place. These are the properties of God, by the which he is seperated from his creatures, and such other lyke.

He is wise, and good, and true, & whatsoever things his works haue in a part, excellent, he hath them all alone, & by a more excellent manner: And his creatures haue these same perfections, because he giueth them to his creatures, and because he is good, in lyke manner his creatures are good: because he is wise, they are wise: because he is true, they are true: and whatsoever are such like: saving onelie, that God hath them in a principall place, the creatures by participation.

We beleue, that in GOD there are three properties: which are as the beginniges, and fountaines, of all the other his properties: and God lyueth by these three properties, euerlastingly in himselfe: and befoze that the world was builded by him, and by them he builded the world: and by them he gouerneth it. And these three properties, we call them three persons: and because these three properties, do not deuide the onelie and most simple substance of God, therfoze he is God, and with these properties he is one God, and there are not three Gods.

We do beleue, that the worde and spirite, do spring out of the nature of God, as from the fyre, lyght and heat: and as the fyre, although there be nothing, that can be lightened, and be made warme by it: notwithstanding, the same fyre hath alwayes lyght and heate, and sendeth out lyght, and heate. So, befoze the world was builded, the worde was, and so was the spirite, naturall powers of God, because God is a minde, or substance, as it was sayde befoze: and these three, the minde or substance, the worde and spirite, is one God, as the soule of man is the minde: and a worde intellectuall, and an intellectuall will,

Patriarke of Constantinople.

will, and notwithstanding these three in deede are one soule. Moreover, wee call the worde, the wisdome of God, and the power: and his Sonne, because he is the sonne of his naturall substance, and as we call the sonne of the nature of man, the sonne of man: and as the cogitation of this minde is: so is it in these diuine things. Furthermore, we name the will of God, the spirite of God, and loue: Wee call the minde the Father, because he is not begotten, and without a cause, the cause of the sonne and of the spirite. Because therefore God doth not vnderstand onely his creatures, but more he knoweth and vnderstandeth himselfe, and for this cause he hath the worde and wisdome, by the which he vnderstandeth himselfe properly. Likewise, neither he willethe and God loneth onlie his owne workes, but he willethe and loueth himselfe much more: therefore the word and spirite goe forth or proceede out of him everlastingly: and these twaine with God are one God.

Wee beleene that God hath builded the world by the word of his wisdom, and of his power, and by the spirit of his good will, he foreseth and governeth, and moueth every nature to good, according to the order of every nature: and for this cause we beleene that when God will conuert men by his onely mercy, from the deceit of devils and worshipping of Idoles: because in a little place of the Iewes, in the which he was worshipped and beleued to be one God according to the Lawe of Moses, the rest of the whole worlde worshipped the creatures wickedly, and many Gods, because that they are none, in the place of one and him true, and every man liued according to their sensuall apitites, and not according to God: then God restored man by his worde, and by his holie spirite, and therefore the worde of God put vpon him the nature of man, that as man, he might be conuersant with men, and as the word of God and wisdom should teache men to be-

The Confession of the

belæue in one true God , and to leade their life according to that Lawe, which he hath giuen , and againe, as a man, that he might giue a reason of his life, and example of his doctrine : Wee first kept the Lawe , which he gaue vnto men : as the word of God and power , he might restore, the moste comelie goodnes which he woulde . For it coulde not bee, that by the power of one man , the whole worlde should bee conuerted to God : and thus the omnipotent and inuisible God , hath solwen the trueth by hys worde in Jerusalem : By his spirite wee illuminated and confirmed his Apostles , that they should solwe the trueth throughout the whole worlde , and that they shoulde contemne death through the loue of God, who had sent them, and by the loue of the saluation of the worlde, according to the ensample of Iesus, who dyed willingly , according to that which was of man, that the worlde might be saued.

Thus we beleue one God in Trinitie , the Father, sonne, and holy spirite, as our Lord Iesus hath taught vs, and we beleue that he is true, because he is the trueth it selfe : and his Disciples hath taught vs moze at large : thus we doe vnderstande of the power of his wisdom.

Wee beleue that the word of God, and man, whom the that word of God put on, and the life of Christ in his flesh was the life of man most holie , but the wisdom of the power and workes of him, was the power of God.

Wee beleue, that as the soule and bodie is ene man, so the word of God of one part, and of y other part. The soule and the body, are two distinct natures perfectly in one mā, so is the humanitie and deitie in Christ, two distinct natures , knitte together according to Hypostases and personally, neither is the word of God chaunged into flesh or into the soule of Christ, neither is the flesh of Christ, or his soule conuerted into the word of God , but the word of God was and is in Christ the word of God, by a meruailous disputation, humanity, humanitie ; and that the humanitie

Patriarke of Constantinople.

manitie haue not taken the deitie of the worde of Chyſte, but the deitie of the worde of God hath taken mans nature, which conſiſteth in that, ſoꝛ as much as it was taken.

Whatſoeuer thing is in God, and of God naturally, is God, becauſe there is nothing accidentall in God: and therefore we name and beleue the intellectuall worde of God, to be God: and becauſe this worde of GOD was in Chyſte, ſoꝛ that cauſe wee confeſſe Chyſte to bee God and man: man, becauſe he conſiſteth of ſoule and body: God, becauſe of the word of God, which is in him.

We beleue, that the word of God is in Chyſt, and in the world and in heauen, and in God, and in the Father, wherefoꝛe the word of God is infinite, as God is infinite, begetting him, that is as much to ſay: thinking, and hath an infinite power. But in God after one manner, and in Chyſt after an other manner, and in the world, after another manner.

We beleue, that when God dooth communicate his goodnes and his grace to any creature, neuertheleſſe, it goeth not from him, but thereby he is moze magnified, becauſe that the highneſſe of God, is made manifeſt by the vertue of his Creatures.

The moze excellent that the Creatour is, by greater communicating of his goodneſſe: ſo much the moze the goodneſſe of God, and his loue towardeſ men, and his power is declared.

Wherefoꝛe the goodnes of God, and his loue towardeſ men, is moze magnified in this point, that God himſelfe hath come into Jeſus Chyſt, with his omnipotentie, then that which he ſent into his Prophets one of his graces oꝛ two, and in ſome one Prophet a leſſer grace, and into ſome other a greater.

We beleue that Chyſt was crucified and dyed, of his owne proper will, ſoꝛ many and great profit, to the de-

The Confession of the

claration whereof, we should occupy many wordes : and he hath suffered all these thinges, according to that which was of man in him.

As for the word of God, it is neither crucified, neyther dyeth, neither ryseth againe : But he rayseth vp the deade as hee raiseth vp his owne fleshe which he bare. We beleue, that Christ, after his resurrection, was assumed vp into the heauens, and shall come againe with gloye, to iudge the quicke and the dead.

Soules im-
mortall.

We beleue that mens soules are immortall, and that the bodyes of holy men, shall ryse incorrupt, cleere, actiue, neither shall they haue any neede of meate, nor drinke, nor apparrell, nor any other corporall pleasures : and that the soules and the bodies, of them that haue beleened, and haue ledde theyr life vertuously, shall goe into Paradise : but the impenitent, wicked, and Infidels, into punishment : and that the Paradise of the Saintes, and the fruition thereof, is in heauen : the punishment of the wicked in the earth : and that the fruition of the Saints is no thing els, then that such soules shalbe perfitt in knowledge, and shall beholde the miseries of God, which they knowe not now, but by faith onelie.

Therefore it was necessarie that the word of God, and God to be incarnate : many other thinges are necessarie, when necessity requireth, we are ready to render a reason thereof : after these reasons, the seuen certifie vs of our Faith.

Moreover, the Prophets of the Iewes, haue shewed before, whom we receyue, of this Iesus, what soeuer hee hath doone, or whatsoeuer haue bene done, and whatsoeuer his disciples haue doone by his power : The like the Oracles of the Greekes haue foreshewed by the gift of God, and the like did the Astronomers of the Persians and of the Grecians, with the preaching of Iesus.

For all these of the which we haue made mention, doo agree

By the ROE

Patriarke of Constantinople.

agreed and are consonant to the scripture in all things, because that they which haue written them, haue had al one Doctor, or teacher, euen the grace of God: vnlesse it were so in something, they would haue disagreed, and haue bene dissonant.

Because they haue receiued such a fayth and religion, although newe and miraculous, men with great diligence in euery nation, and with manifolde daungers, as well priuate, as publicke, and wise: and by this meanes the malicious deceits of deuils was ouerthrowne. This fayth and religion conteineth nothing impossible, neither any thing that is dissonant with it selfe, neither any corporall thing, but all spirituall: and it is the way which leadeth mens soules vnto the loue of God, and of euerlasting life.

So many as haue receiued this fayth, and haue lyued vertuously, according to the Lawe of Christ, haue obtayned great gifts of God, and haue done many miracles, which thinges could neuer haue come to passe, if this fayth had bene false and vntue. The Kinges which made war against this fayth, with great slaughter and punishment throughout the worlde, many hundred peeres, notwithstanding that they had many Gods, profited nothing, but the fayth had the victorie, and continueth vnto this day: when the Lord shall come, he shall finde it: and vnlesse that this fayth had bene by the will of God, then had it bene easily ouerthrowne. To the same Iesus our Lord, the true God, be glory. Amen.

Thus we affirme breefly as concerning our Fayth.

These were translated into the *Arabik* tongue, by Achomad Kadde, a *Barrian*, whose father was Mahamet Tzelepe the Scribe.

FINIS.